

with which Athanasius attacks the Arians in "Letter to the African Bishops" makes his ven of what took place at the Council exceedingly pect. He speaks of their "wiliness," and delr himself of the sarcasm that as they were cradle< ordure their arguments also partook of a sim character.* Most of the vilification in the oper stages of the Arian controversy—at any rate mos that which has survived—seems to have been on Trinitarian side.

The word "Homooousion" had at length b uttered and, strangely enough, by Eusebius of N media, though it was soon to become the rail} cry of his opponents. He had employed it, parently, to clinch the argument against the T: tarians, for, he said, if they declared the Son tc Very God, that was tantamount to declaring 1 the Son was of one substance with the Fat Greatly, no doubt, to his surprise, it was seized u by his opponents as the word which, of all oth precisely crystallised their position and their ot tions to Arianism. But before the fight begar rage round this word, the moderates came forv with another suggestion of compromise. Euse' of Caesarea read before the Council the confessio faith which was in use in his diocese, after ha^ been handed down from bishop to bishop. ' Emperor had read it and approved; perhaps, urged, it might similarly commend itself to tru ceptance of all parties in the Council. The ci began as follows:

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